THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (JOHN 10: 14-16).

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THE HONOR AND DIGNITY OF PRIESTHOOD.

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE.

MANY able investigators have expressed surprise and admiration over the plan of organization on which the Church of Jesus Christ of Latter-day Saints is founded. A critical observer who had devoted time and skill to the study of the Church, viewing it solely as a human institution, is credited with this expressive summary of conclusions: "The 'Mormon' Church is a magnificent organization splendidly officered."

Without caste distinction as between clergyman and layman, with no order of salaried ministers or professional preachers, the Church provides service for every member who is able and willing to labor in the ministry. The bestowal of the Priesthood is a blessing reserved for no privileged few; every worthy man in the Church may confidently aspire to some measure of this sacred investiture. Ordination to any office in the holy order of authority and power imposes responsibility, separately and individually, upon each recipient. While every holder of this divinely-appointed commission is an officer in the Church, there are numerous official positions of specific character to which worthy members are called and appointed. Even in the several quorums, each comprising members who have been ordained to the same office in the Priesthood, there are of necessity positions of presidency and administrative service.

Priesthood is the authority delegated to man to minister in the name of Deity. It is a power such as no one can assume on his own initiative; it is an endowment from the powers of heaven;

"and no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. 5: 4).

Men may form associations for and among themselves; they may create institutions and establish authority to administer the affairs thereof; men may set up governments, as municipalities, states, and nations, and may provide for the enactment of laws and ordinances by which members of the organization are to be governed. The official acts of legally constituted authorities within all such jurisdictions are binding to the extent and for the purpose that the law may provide. Authority in all properly established institutions of men should be duly recognized and obeyed; the men in whom that authority is vested should be respected, if not for their personal merits or worthiness, at least because of the office they hold. If such recognition be due to authority originated and established by man, what shall be the measure of respect rightfully attaching to the Holy Priesthood, which is the embodiment of an authority beyond all human power to create or to secure?

Concerning the Twelve who ministered with Him, our Lord specifically declared that He had chosen them; their exalted ordination was not of their own causing nor seeking. (See John 15: 16; compare 6: 70). To-day the Church proclaims that "a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the gospel, and administer in the ordinances thereof."

Appointment to office in the Church entails the ordination or setting-apart of the person so chosen; and the responsibility of faithful service is an individual requirement which he cannot evade and must not ignore. Those through whom the call came to him, those by whom he was designated and perhaps ordained, those who preside over him because of their office of broader scope and higher rank, they are as surely held answerable for their acts as is he for his; and of every one shall be demanded a strict and personal accounting for his stewardship, a report in full of service or of neglect, of use or abuse in the administration of the trust to him committed. The sense of responsibility belonging to office may be obscured in part by the honor and distinction inseparably associated therewith. Yet this ought not to be. The spirit of every calling in the Lord's work is that of ready service; the officer is the servant of those for whom he ministers. There are no positions of honor without service, no empty titles, no *brevet* rank, in the Church of Christ. Honorary positions, sinecures, influence dissociated from responsibility, titles that are but names, these shadows without substance are sometimes tolerated or fostered as features of human institutions; but the Divine plan of organization and government is not so belittled.

Titles expressive of rank or attainment among men are to be respected as their significance requires. Being of man's creation

they may be used as recognized propriety established by custom and as good taste may allow. There is no offense against sanctity, nor any serious impropriety, in addressing an officer of army or navy, a judge, a senator, a doctor, or a professor by his title, even in ordinary converse; though the customs of good etiquette suggest the careful and sparing use of distinguishing titles. In formal and official procedure titles expressive of rank or achievement are in place.

In the use of titles pertaining to the Holy Priesthood the obligation of care is vastly greater. Remember that the higher Priesthood is described as being "after the order of the Son of God," but is designated by the name of a man, Melchisedek, "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name" (See Doc. and Cov. 107: 2-4).

The presiding officer of the Church may be and should be spoken of and addressed as "President;" this is true also of the counselors in the First Presidency, for each of them is a president as the Lord hath said (Doc. and Cov. 107: 22, 24, 29); but it is not proper to speak commonly of the President of the Church, and even grossly incorrect to address him as, "Prophet," "Seer," or "Revelator," though these exalted titles are specifically his, and belong also to each of his counselors, to each of the Twelve, and to the presiding Patriarch of the Church. These are designations of spiritual powers and functions, and are of too sacred a character to be employed as common appellations. The title "President" is used in secular as well as in ecclesiastical application; in the latter connection it may be regarded as expressive of executive authority in the Priesthood, rather than a specific designation of Priesthood itself; it may therefore be used as occasion requires in speaking of or to the president of a stake, mission, conference, or branch, or the president of a quorum, council, or other organization.

The title "Bishop" is expressive of presidency; the Bishop is specifically the presiding officer over the lesser or Aaronic Priesthood in his ward, and is, moreover, president of the ward as an organization; it is, therefore, strictly within the bound of propriety to refer to him and to address him by the title of his office; but it would be improper to make common his title of "High Priest," though none but High Priests officiate as Bishops in the Church to-day.

The title "Apostle" is one of special significance and sanctity; it has been given of God, and belongs only to those who have been called and ordained as "special witnesses of the name of Christ in all the world, thus differing from other officers in the Church in the duties of their calling" (Doc. and Cov. 107: 23). By derivation the word "apostle" is the English equivalent of the Greek *apostolos*, indicating a messenger, an ambassador, or literally "one who is sent." It signifies that he who is rightly so called, speaks and acts not of himself, but as the representative of a higher power whence

his commission issued; and in this sense the title is that of a servant, rather than that of a superior. Even the Christ, however, is called an Apostle with reference to His ministry in the flesh (Hebrews 3: 1); and this appellation is justified by His repeated declarations that He came to earth to do not His own will, but that of the Father by whom *He was sent.*

Though an Apostle is thus seen to be essentially an envoy or ambassador, his authority is great, as is also the responsibility associated therewith, for he speaks in the name of a power greater than his own—the name of Him whose special witness he is. When one of the Twelve is sent to minister in any stake, mission or other division of the Church, or to labor in regions where no Church organization has been effected, he acts as the representative of the First Presidency, and has the right to use his authority in doing whatever is requisite for the furtherance of the work of God. His duty is to preach the gospel, administer the ordinances thereof, and set in order the affairs of the Church, wherever he is sent. So great is the sanctity of this special calling, that the title "Apostle" should not be used lightly as the common or ordinary form of address applied to living men called to this office. The quorum or council of the Twelve Apostles as existent in the Church to-day may better be spoken of as the "Quorum of the Twelve," the "Council of the Twelve," or simply as the "Twelve," than as the "Twelve Apostles," except as particular occasion may warrant the use of the more sacred term. It is advised that the title "Apostle" be not applied as a prefix to the name of any member of the Council of the Twelve; but that such a one be addressed or spoken of as "Brother ——," or "Elder ——," and when necessary or desirable, as in announcing his presence in a public assembly, an explanatory clause may be added, thus, "Elder ——, one of the Council of the Twelve."

The word of modern revelation expressly states that "An Apostle is an Elder." (See Doc. and Cov. 20: 38; compare also paragraphs 2 and 3, same section.) So also every person ordained to the Higher or Melchizedek Priesthood is an Elder whatever his special office in the Priesthood may be. We do not, and indeed should not, use the terms "High Priest" and "Seventy" as prefixed titles; the designation "Elder" is usually sufficient, and even that should be used with care and reverence. Brethren laboring in the mission field may well substitute the term "Brother" for "Elder" in common usage; though in announcements and publications involving the specification of position or authority, the title "Elder" may be wholly proper. The same care should be observed in the use of all distinguishing titles belonging to Priesthood. Though a man be ordained to the exalted and honorable office of Patriarch, he is still an Elder, and the special designation "Patriarch" is not to be used in every day converse.

What has been said concerning the Holy Priesthood and the

sanctity of names and titles associated therewith, applies in a measure to the Church as a body, and to the members thereof as individuals. The name of the Church to which we belong is of unusual significance—"The Church of Jesus Christ of Latter-day Saints." It is a proclamation of the unique position claimed by the organization among the multitudinous sects and churches of the day. While this distinguishing name has been given by revelation (Doc. and Cov. 115:3, 4), it is to be employed with due respect to the sacred name of our Savior embodied in the general title. Usually it is preferable to speak of "The Church" rather than to use the full title; though of course, in any connection in which ambignity or uncertainty may appear, the full name of the Church may be properly used. The members are known as Latter-day Saints, and this name is of sacred import. The term "Saint" strictly applied means "one who is holy," that is to say one who is set apart or has separated himself from those who profess not as he does, in sacred belief and practice. It is more appropriate to speak of those who belong as "Members of the Church," rather than as the "Saints," except as particular and special occasion may indicate otherwise.

Every member of the Church, and more especially every bearer of the Priesthood, should strive earnestly and prayerfully to be worthy of the sacred and distinguishing title belonging to his position; the title itself should be held in reverence, and the profession it signifies ought to be regarded as sacred.

UTAH AND ITS PEOPLE.

As there are so many falsehoods told about the Latter-day Saints, I thought it might do some good to hear the truth from one that has just returned from Salt Lake City.

I have been a member of the "Mormon" Church for fourteen years, and ever since I joined it I have had a desire to go to Utah. However, it has not been my lot to make my home there so far, but I am thankful to say that the way was opened for me last summer to go on a visit to that place for six months. My youngest daughter and I sailed on the s.s. *Corsican*, May 31st, 1913, and we returned on the s.s. *Victorian*, November 26th, 1913, and I can say that I never enjoyed anything so much in my life as I did that visit to Utah. We stayed with my married daughter, who has lived in Salt Lake City for over five years. I found her very happy, and she just loves her mountain home. Her husband, who is a native of Penrith, England, has a good situation, and is making good wages. They told me that they never have wished to return to England to live; but they intend to make a visit to this land in the near future.

I attended quite a number of the different ward meetings; and

those of a more general character held in the Tabernacle, and, of course, had a view of the lovely Temple. I also was present at the October conference, and I can safely say that I never elsewhere saw such a crowd of people gathered together for religious meetings of any kind as were in attendance at the different sessions of that conference. I met several elders whom I had known in England, besides many saints that have gone there from this country to make their homes; and they told me that they never have regretted, either spiritually or financially, the step they took in going to Utah. I do not wonder at their wishing to make their homes in that lovely mountain country. I only wish that I could have stayed there myself; but I hope to go back some time later on to live. And the greatest desire I now have is to get all my children settled in that land. I made many nice friends among the "Mormon" people while I was there. I never before was treated with such kindness, nor ever spent a happier time in my life. If the people who have so much to say against the "Mormons" only knew as much about them as I do, they would think differently about them.

I read in one of our English papers a short time ago about a minister saying that he could not understand why the people that join the "Mormon" Church all want to go to Utah. He said it was strange that they could not stay in England. I can give one reason for the desire of the saints to emigrate. As far as I can understand the matter, I think the people of this country are to blame to a great extent for the saints wanting to go to Utah. As soon as we join the "Mormons" we are shunned and persecuted by the people of other churches, and in many cases by our dearest friends, as if we were unclean beings. And I know some girls that cannot even get a situation in a gentleman's house if it is known that they are "Mormons." I read a letter some time ago from a lady in Scotland who had engaged a girl to be nurse for her children. The girl is a member of our branch in Carlisle. When the lady engaged her she said she was very much pleased with her, and that she thought she would suit her very well; but before the girl got to the lady's house, she received a letter from her saying, "Miss ——, I have been told that you are a 'Mormon,' and I could not think of having a 'Mormon' in my house." Now, I wonder if the people of this country think that is the right way to keep the Latter-day Saints in England? If they think we are wrong, why don't they try to teach us something better?—for the simple reason, no doubt, that they know they cannot do so.

About three years ago I had a call from a Church of England minister. I invited him into the house and we talked for some time. Then he asked me which Church I attended, and I told him I was a Latter-day Saint; and I shall never forget how he looked at me when I said that. He then said, "Oh! I am very sorry to hear it." Then he asked me why I had joined that Church, and

I said, "Because I believe it to be the true Church." He then remarked, "Oh, no; it is not the true church." In answer I asked him if he thought his was the true church, and he said, "Oh, well, if you want to be correct, the Catholic church is the true church." Then I asked, "Why are you not in the true church?" And he replied that he preferred the English church. When he left my house, I invited him to call again, as I would be pleased to have him do so at any time; but he never came back, and when I met him on the street after that, he never even appeared to recognize me. Now, you would never find one of our elders treating any one like that, just because he does not belong to the "Mormon" Church.

I would like it to be understood that I am not writing this to encourage people to go to Utah, because it is not my wish to do so; only I thought that since there are so many falsehoods told about the "Mormons" and Utah, it might do some good for me to tell the truth about them. Truth and eternal salvation are more to me than the loss of a few friends on this earth.

Carlisle. MRS. R. A. TAYLOR.

THE HEART OF A FRIEND.

"BROKEN friendship," says somebody, "like china, may be repaired, but the break will always show." And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be easily mended, and the jarring note mars the harmony of the whole glorious symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal, and the confidence that will not fully come back.—*The Pilgrim.*

HUMAN things must be known, to be loved; but divine things must be loved, to be known.—PASCAL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 26, 1914.

EDITORIAL.

COMMENDATION OF ARTICLE ON PRIESTHOOD.

We desire to call special attention to an article appearing elsewhere in this issue, entitled, "The Honor and Dignity of Priesthood," written by Elder James E. Talmage of the Council of the Twelve. We heartily commend the article to the careful study of every officer and member of the Church, as well as to our friends who are investigating the doctrines of the restored Church, and who have not yet identified themselves with us as members of this great organization, established by Divine command in the Dispensation of the Fullness of Times.

Priesthood is not given for the honor or aggrandizement of man, but for the ministry of service among those for whom the bearers of that sacred commission are called to labor. Be it remembered that even our Lord and Master, after long fasting, when faint in body and physically weakened by exhausting vigils and continued abstinence, resisted the arch tempter's suggestion that He use the authority and power of His Messiahship to provide for His own immediate needs.

The God-given titles of honor, and of more than human distinction, associated with the several offices in and orders of the Holy Priesthood, are not to be used nor considered as are the titles originated by man; they are not for adornment, nor are they expressive of master-ship, but rather of appointment to humble service in the work of the one Master whom we profess to serve. The Scribes and Pharisees of old sought to be esteemed as great above their fellows, and loved to be greeted with distinction in the markets and upon the streets, and to be called by titles of honor, "But," said our Lord addressing His disciples, "be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren" (See Matt. 23: 1-8).

In our custom of using the expressive term of address, "Brother," and the corresponding form "Sister," there is afforded suggestive emphasis of our common family membership in the household of the Lord. We are all brethren and sisters, not some of us masters and others underlings. Nevertheless, those who are chosen, ordained, and sustained in offices of responsibility and authority are to be respected, and their official acts and counsels are to be heeded, in all things pertaining to their special ministry, for they

act not of themselves, but as representatives of the authority of God.

The too frequent use of the name of Deity, even in our prayers, is to be avoided; that name is holy, and the Lord will not hold guiltless one who uses His name lightly or in vain.

In the use of all names and titles pertaining to the Holy Priesthood, to the Church, and to members thereof, let due care and reverence be felt and shown.

The article herein referred to has our fullest endorsement and sanction. We trust its teachings, counsels and injunctions will be heeded by every member of the Church.

(Signed) JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency.

Salt Lake City, Utah,
February 7th, 1914.

CONCERNING GOD'S JUSTICE AND MERCY.

(*Continued from page 125.*)

For the next example, we must come down to the first century of our era, and consider events connected with the destruction of Jerusalem by the Romans under Titus. During Christ's ministry He foretold its downfall, and warned His followers how they might escape from the misery and destruction that should come upon its people. Speaking in reference to these matters, He said, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein to. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 20-24). With the horrors of the seige of Jerusalem A.D. 70-72, under Titus, we are not now more particularly concerned than we were with the destruction of life when Sodom and Gomorrah were overthrown; and it suffices to say that from 1,000,000 to 1,400,000 Jews perished in that war. The purpose is to direct attention to the escape of the saints of God from the general destruction. It was at the time of the Passover, when Titus, at the head of four legions of Roman soldiers, and numerous auxiliaries, first encompassed the city with his armies. It was then crowded with Jews drawn thither to celebrate the feast, and

many of Christ's true followers were also there; but the Lord could not leave them within the walls to share the fate of His enemies; yet escape for the saints was cut off, cut off for saint and sinner alike; for as it was with the Israelites just before their passage of the Red Sea, deliverance seemed impossible. But Jehovah was there, and He was influencing the operations of that siege. Eternal justice again demanded that the righteous should not perish with the wicked, and they did not. But to ensure their safety that cordon of armed men around Jerusalem had to be broken in some way. Just how it should be done, not a soul within the doomed city knew. That was a secret locked within the breast of Divinity alone; and so the Roman army marched away for a brief time; but for what cause, on justifiable military principles, no one yet knows, and thus the way of escape was opened, and the saints fled from the city into the mountains, not one of them perishing in that last and terrible siege of Jerusalem. The temporary removal of those living walls of steel from around that city to let the saints of God escape, is one of the marvels of His dealings with His people, and vindicates His claim to be a God of mercy to those who love and obey Him.

The next instance which shall be submitted to illustrate the goodness of our Lord to His faithful children, is not a matter of historical, but of prophetical record, and is connected with Christ's second coming to this earth. Upon that occasion He will appear in inconceivable glory on the one hand, or in awful terror on the other; for His appearance shall be "with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. 1: 7), for "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all" (Jude 14, 15). Then shall there occur great commotions and changes in earthly things, for "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isa. 24: 18-20). "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6: 14-17). But amidst those terrifying scenes of destruction, the mercy of the Lord shall be extended to His saints; for those of them who are then "alive and remain shall be caught up with them (that is, with Christ and the angels who

accompany Him) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I. Thes. 4: 17, 18).

Surely there is comfort in this blessed assurance for every one who loves God and obeys His laws, and the saints await with joy His second appearance. Not one of the Lord's fold shall perish in that day, more awful, in some respects, than was that other when the deluge swept a world of sinners to destruction; for on the occasion of Christ's second coming, now so near at hand, the earth shall be cleansed and purified by fire; and all things not of God shall perish.

It is worthy of remark that, in all of these notable examples of God's care for His saints, the means which He adopted, or will adopt, to ensure their safety, have been different. In one case He provided for the building of a ship; in another He led the saints by the hand; in another He moved armies out of the way; and at the last day of wrath and vengeance, will preserve them in the skies while the wicked suffer on the earth the penalties due to their sins. Especially, however, should we notice how efficient were the means provided by the Almighty for the safety of His people. Not for some of them only, but for every one who might wish to avail himself of the blessings which He offered. Other examples are recorded in scripture which manifest the tender mercy of our Lord for His people; but those now submitted must suffice for present purposes. There are several other matters which must be considered in connection with our subject. Some will doubtless ask, "Why are not instances of a character similar to those just passed in review, occurring in our times?" Why are moral and religious people mingled together now in a common ruin and destruction with the vile and the ungodly? These questions are readily suggested by the reports of disasters with their accompanying loss of life, which now almost daily reach one's ears.

Reader, with the queries just propounded in your hands, you are face to face with matters of transcendent importance to you, and to every other living soul in this world, and your great personal interest therein demands that you shall not let the case rest until a satisfactory determination has been worked out. There are alternative answers that can be returned, and these are first: That God has so changed in character that He has lost the attribute of justice, and that His mercy for His children has vanished away; or second: That the moral and religious people who go to their doom with the common, ungodly sinners, are NOT the acknowledged people of God. These, we are aware, are dreadful alternatives; but one or the other of them gives the answer to the questions in mind. Which will you choose? If you accept the first, then God is a false-witness bearer, for His word is full of testimonies from Himself that He changes not, that His justice and mercy endure forever; that His providential care is ever exerted

in behalf of His faithful children, etc. If one is not prepared to charge God with a character that is deceitful and monstrous then the second of the alternatives must be accepted. The choice is either to make God a liar and a creature of injustice, or to admit that the Christians of the sectarian world as a whole are NOT God's saints. They are going to destruction indiscriminately with the wicked. Is not this last statement the truth? Many in this land are even now mourning for their unfortunate brothers or sons, husbands or fathers, wives or sisters who have perished with the low and the vile, in shipwrecks on the seas. Many there are of other lands also among the moral, upright and religious, as the world goes, who have been overwhelmed in floods, tidal waves, cyclones, earthquakes, etc., or by fires, which have offered one mingled sacrifice of the good and the bad on the altar of destruction and death, and these things being thus pressed home to our hearts by their almost daily occurrence; is it not high time for the whole world to pause and search out the reason therefor? If God has changed in character so that saint and sinner are doomed to a common ruin here, of what benefit is it to serve Him? If He denies mercy to His saints in this mortal life, on what ground can one claim that it will be extended to him in the next world? If He consigns the righteous and the wicked to a common destruction here, who can trust Him not to send them to perdition together finally? If He has once belied His character for mercy and justice, how can we expect that He shall ever again manifest those blessed and necessary qualities? If He is guilty of injustice in some things, who can trust Him not to violate every principle of righteousness? or believe that He is not a creature of deceit and wickedness to the full extent of His wisdom and power? Is it not evident that God's mercy and justice must stand unimpeachable by every Christian? Not one of His true children can think of questioning these attributes in Him; and hence, though the acknowledgment may be heartrending to many, it must be admitted that the people of Christendom in general are not the Lord's saints; for both by example, as we have seen, and by His word, He shows us that He does make a difference in His dealings with the righteous and the wicked. Some examples demonstrating this fact have been submitted, and a few relative passages of scripture shall now be quoted. Speaking of those who fear His name, the Lord says: "I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3: 17, 18). The whole of the ninety-first psalm is devoted to this theme, and should be read in full. A few verses of it are as follows: "Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy

right hand; but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation" (verses 5, 6, 7, 9). But passages which speak of the mercy and providential care of the Lord for His righteous children, need not be multiplied. The scriptures are full of the most tender expressions of His interest in their behalf, and the quotations are concluded with one from Psalm 58: 11, from which we learn that the discrimination which the Lord makes between the righteous and the wicked, in times of wrath, is discernible to a degree, "So that a man shall say, Verily there is a reward for the righteous: Verily He is a God that judgeth in the earth."

Those ancient examples wherein God took especial care that His people should not perish by His judgments, are certainly very striking; and now we come to the consideration of some that have occurred in these latter days, and shall find them scarcely less remarkable, except that they have not taken place on so large a scale—the occasion for such extensive manifestations not being present. These are events that have occurred in the history of the "Mormon" people, and first in order when recalling deliverances which the Almighty has wrought in their behalf, stands the extermination of the crickets, which in the early summer of 1848 threatened the destruction of the fields of wheat that had been sown during the previous autumn, and other crops that had been planted the following spring. The saints were already short of food supplies, having arrived in Utah the previous July, after completing that remarkable pioneer journey of one thousand miles across the desert wilds of America, and should they reap no harvest in 1848, there was no apparent escape from death by starvation. The saints fought the crickets with all the means at their command; but made no progress that gave hopes of saving their crops. At this juncture, when all seemed lost, and the Lord's opportunity to manifest His saving power could be most appreciated by the people, myriads of gulls came to the rescue, from whence no one knew; but God had sent them from their haunts, many miles away, with His commission to stay the plague, and they did it. They preyed upon the crickets, then disgorged, and so continued their work until the end came, and in proper season the grateful people reaped a considerable harvest. Legislative enactments and a fine monument to the gulls commemorate the deliverance which the Lord wrought by them.

Referring to President Woodruff's little book, "Leaves From My Journal," page 96 and following, we find there his testimony of the remarkable manner in which himself and a company of saints were saved from destruction by the mercy of God, when others perished in a terrible steamboat disaster. He says: "While returning to Utah in 1850, with a large company of saints from Boston and the east, on my arrival at Pittsburg, I engaged a passage for myself and company on a steamer to St. Louis. But no

sooner had I engaged the passage than the Spirit said to me, 'Go not on board of that steamer, neither you nor your company.' I obeyed the revelation to me, and I did not go on board, but took another steamer. The first steamer started at dark, with two hundred passengers on board. When five miles down the Ohio river it took fire and burned the tiller ropes, so that the vessel could not reach the shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us.

(TO BE CONTINUED).

AN ANALOGY.

It is readily conceded by rational beings that such phenomena as the structure and movement of the earth and the many millions of other planets in the universe, the mysteries of plant and animal life, are all part of a mysterious yet divine scheme of things, the product of an infinite Intelligence or Intelligences.

It is the purpose of the writer of this article to show by analogical argument that the phenomena which evince essentially the same characteristics are necessarily of the same origin; or stated differently, things which are of the same origin evince essentially the same characteristics. Stripped of all verbiage, the end in view is to add one more proof, if further proof be needed, to the many incontrovertible ones already established, of the divine origin of the Church of Jesus Christ of Latter-day Saints. Space will not permit, however, the thorough-going treatment which this thesis deserves, but by taking just one example from the multitudinous works of nature, the claim can be established.

Let us take, then, the human body as a unit system of organs and principles and compare it with the Church of Jesus Christ of Latter-day Saints as a unit system of organs and principles, recognizing, of course, the functions and nature of each to be widely divergent.

By reason of the biological sciences much has been learned in recent years in regard to the human organism; but even yet the problems presented by it are so multifarious that a final solution of them seems impossible, at least, highly improbable. Men of science have spent their entire lives in the study of the origin of life, and the single cell from which all complex forms develop, but all with little result. There are many organs in the human body to which no definite function has yet been assigned, and of which little or nothing is known, e.g., the appendix, the thyroid gland, the thymus, spleen and others. It is not known just how or by what process the food which is taken into our bodies finally becomes the tissue thereof. When one steps on a tack, the sensation of pain is registered in the brain. The nature of this impulse

which travels along the nervous system from the point of impact to the nerve-centre, thousands have failed to interpet, and only the wisest can, at present, conjecture regarding it. However, the human organism, viewed as a whole, and understanding as little of it as we do, never fails to impress the thoughtful person with the grandeur of its design and its stupendousness as a creation nothing short of the greatest. One is appalled with the wonderful interdependence of the different organs and principles involved, e.g., the respiratory, and the alimentary, and *vice versa*. The normal human type presents one of internal harmony to say the least, and truly, "the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

By means of the science of theology, which, according to Elder Parley P. Pratt, is "the science of communication, or of correspondence between God, angels, spirits, and men, by means of visions, dreams, interpretations, conversations, inspirations, or the spirit of prophecy and revelation," the world, as never before, is in possession of the restored gospel of Jesus Christ in its fullness. Through the Prophet Joseph Smith and his successors, has been revealed the Plan of Salvation, i.e., the means by which man, through obedience, might regain the presence of his Creator and his God. There are certain principles, however, which have been revealed in this last dispensation, whose beauty and full purport are not comprehended in all their ramifications, because of our limited knowledge, e.g., pre-existence, salvation for the dead, eternal progression, and many others. We are taught, and have a firm belief in a literal resurrection. As to the details of this miraculous, forthcoming event, it would be presumptuous for finite minds to speculate. Further, the significance of that latter-day code of rules and injunctions, known as the Word of Wisdom, is only appreciated when viewed in the light of the resurrection. What wonderful coherency we observe between such tenets of our faith as the principle of pre-existence, mortality, immortality, salvation for the dead, and others! By the elimination from or the addition to the sum total of the principles which constitute that system of thought called "Mormonism," our creed would be robbed of the hall-mark of divinity which it automatically establishes for itself. As to the organization of the Church, unfriendly critics and unbiased onlookers are bound to admit, in spite of themselves, that it is "marvelous," "well-nigh perfect," "unique," and so on. As in the human organism, "the eye cannot say unto the hand, I have no need of thee." The priest cannot say to the apostle, I have no need of you. The Sabbath School cannot say to the Mutual Improvement Association, I have no need of thee! The value of each organ is enhanced by its relationship to the other. All is harmony and completeness. And should we look for anything else in a divine organization? Man has harnessed the elements, and has to a certain extent annihilated space, but where,

in his history, and as a result of his handiwork, can be found an organization so perfect, a set of principles so comprehensive, so divine?

If this simple comparison shall cause men to reflect upon what, to a Latter-day Saint, is the greatest thing in the world—the Church of Christ and its message—its perusal will be worth while.

Liverpool. ARTHUR L. BEELEY.

THE RIGHT KIND OF A BOY.

THE other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast father looked rather grim, and mother tired; for the baby had been restless all night. Polly was plainly inclined to fretfulness and Bridget undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his coat and boots in the hall, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened the damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerfully as possible. This seems very simple in the telling; but he had changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."
—UNKNOWN.

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